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We call this issue the Extension Number. The picture on the cover is that of Director of the Library and of the Seminary Extension. We recommend that you read this bulletin through; it is more than the display of our wares; they are not in the front window, but in the background.

Professor Beckwith expressed the conviction the other day that when the history of this century is written it will prove itself the real Reformation Period. The things of the Kingdom are being extended. The horizon is dotted with clouds the size of a man's hand and some of them bigger.

The article by Secretary Atkinson is his impression of the Extending Kingdom from the vantage ground of wide travel and contact with the rank and file. President Davis, from opportunities equally varied and extensive, writes of the harvest field in our state universities. Professor Bisbee's estimate of the church "muing her mighty youth" against a mightier endeavor is the record of movements that have shaped themselves within his own observation.

Brother Mills, of the class of '77, has passed the threescore mark, but he is still "seein' things at night." His story of Benzonia, up near the Frankfort Assembly, is in fulfilment of the prophecy, "Your old men shall dream dreams." Avaunt to Oslerism and to the whole brood of biological fatalists, in face of facts like these.

Mr. Booth's article is a glimpse of the Seminary on wheels. Let the appreciation be our witness. Mr. Scully's contribution concerns our mail order department. Read the footnote to his article. He is one of the "rough riders of the Kingdom of God." The west is full of them, and they come in handy, too.

The last article explains itself. If it suggests a "first aid to the injured" kit, rather than a physician's case, be assured that it will not interfere with the regular practitioner; he is seldom found where these helps go. If you argue that such service threatens academic standards, the reply is that it raises the efficiency on the field.

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"RELIGION IS IN THE AIR."

HENRY A. ATKINSON, SECRETARY OF THE CONGREGATIONAL
BROTHERHOOD.

A speaker last summer in the course of his remarks said, "The average man is not interested in the church and cares nothing for religion." The first part of this statement is susceptible of proof, but the latter does not follow, by any means. The whole statement proves two things—that the speaker does not know men and that he has no very clear idea of what constitutes religion. In spite of all the evidences of materialism and its hold upon our time, men still are deeply moved by the religious appeal and are more interested in religious things than in almost anything else.

In traveling about the country and meeting men of all kinds and conditions, it is common to hear the question of religion discussed seriously by men who, to all intents and purposes, have no special feeling in the matter. Men who are considered irreligious by their fellows take the keenest interest in everything that has to do with theology. I was entertained in a home last spring where every member of the family belonged to the church but father. He was a liberal, and in the town had the reputation of being an infidel. On the library table I found half a dozen of the latest theological books. These belonged to father, and when he came in I asked him how it happened that he had the reputation for being indifferent to religion and was able to keep that reputation with such books in the house. His answer was illuminating: "The trouble is my religion does not track with the accepted religious views of this community." He had a religion just the same.

The books most read by men are those which deal with religious and semi-religious subjects. Reginald Campbell's "New Theology" was a best seller because he expressed in terms easily understood the feeling of the average man toward theology. Campbell is an interpreter of a fact rather than a teacher of a new theology.

The theater has capitalized the prevalent religious feeling. We are witnessing the perennial success of many plays because of their strong religious tone. "The Servant in the House," said a gentleman on the car, coming from Boston, last summer, "gave me the first statement I ever received of my own religious life." The interest a play evokes is a just gauge of the people's thoughts, and the only reason that the religious plays are successes is because religion is in the air. On the stage men and women see acted out the things that they have been thinking in secret.

Not long ago I left my office late, and as I walked home along North Clark street, I saw a crowd gathered around a speaker, who was standing on a step ladder so that he could see over the heads of his auditors. I joined the crowd. The speaker, an immature-looking fellow, with a raucous voice, was swinging his arms and preaching with all the passion of a Methodist exhorter. His theme was "There is no God." This he was proving by the traditional arguments for the existence of God, the "Anthropological," the "Teleological," the "Cosmological," and the "Ontological." It was drizzling rain, but fully 500 men stood and listened eagerly to what this street preacher had to say. He was cheered time and time again. The interest was not occasioned by the fact that the men agreed with him, but because he was discussing a great problem in terms of theology, and in doing this was thinking out loud for every man in the crowd. And so, everywhere, we find the same thing. Our political agitation is at bottom the outgrowth of a kind of wider acceptance of religion.

A visitor to England this summer made a thorough study of the labor situation and found that the leaders of the English strike were all deeply religious men. John Hodge is a member of the Salvation Army. Ramsey McDonald is a student of theology, having a large well-selected library of up-to-date theo-

logical books. The men who are fighting for better wages, better housing conditions, a fair chance for every man, are doing so because they believe, like the prophets of old, that these things are fundamental to the religious life.

Our political discussions have, in a large measure, been taken out of the realm of economics and brought into the realm of religion. The insurgent politician is matched by the insurgent Christian. The question of tariff, reciprocity, trust-regulation and in fact, every question of live value in politics at present has underlying it a strongly religious content. The doctrine of the square deal is the prophet's doctrine of justice, and the future historian will probably write down Theodore Roosevelt as one of the greatest preachers of righteousness in all times. Because the church has been slow to realize the connection between its religious teaching and the religion that is in the air, many a man has gone to his brotherhood, his union, or to some political party and found in its platform the expression of his religious life.

In Portland, Ore., in a meeting of Socialists, a ragged fellow stood up and told his experience: He had just come to town from the Cœur d'Alene country. A strike had been in progress there for some time and he had lost his job. He said, "I was offered a job there by the managers of a mine. All I had to do, they told me, was to stand guard with a musket over my fellows." Then, with his eyes blazing with all the fervor imaginable, and with an oath to emphasize it, he said, "I told that manager just what I thought of him. 'I have lost my job, have five cents left, but I can starve to death before I will stand guard to keep my fellow men from having bread to eat.' That was four days ago, and I had my first square meal to-night after I got into Portland." To this man, Socialism was a religion. There are thousands willing to die for a cause like this.

No other fact of life is so powerful as the religious fact. There is a decided drift away from the church and church services, because, in many instances, the churches have lost their interest in real religion. The Men and Religion Movement is not teaching religion nor arguing for the facts of Christianity; it is simply teaching men how to live. It is facing the most pressing problems of modern life in a brave and fearless

way, and saying that this instinct for righteousness, for fair dealing and clean living is of God and is as much an expression of religion as is the formal prayer offered in the church. Our churches are awakening to their task, are realizing their opportunity and are taking advantage of the religion which is in the air. We may look, I think, with hope to the future, for when a man on the outside hears within the church the real call to righteousness, he will respond to it more readily than he responds to-day to the street preacher, to the politician and to the Socialist agitator.

RELIGION AND CHURCH IN THE STATE UNIVERSITY.

OZORA S. DAVIS, PRESIDENT CHICAGO THEOLOGICAL SEMINARY.

When the Pilgrim Fathers drew up the Mayflower Compact at Provincetown the church organized the state. Later in New England the school and the college were founded, not primarily for political reasons, but in order that an educated ministry might not fail the churches. A religious sanction lay behind the state and the school.

The partnership has strangely shifted as the years have passed. The public school system has extended itself to include the high school and the state university. The private school or academy, and the endowed college, particularly the denominational college, find themselves pressed by institutions supported by taxation. The state now equips the public school through annual appropriations from the public funds. The primary purpose of this support is not to train ministers but to produce citizens who shall serve the commonwealth in all departments of its life.

In the middle west particularly the state university has developed rapidly and efficiently. By the very nature of the case definite religious instruction cannot be given here. But these universities are not irreligious. It would be most unjust to affirm that because they cannot officially teach any definite doctrinal expression of religion or recognize any institutional form of it, they are therefore "Godless." Religion, broadly conceived, is present

as inspiration and moral sanction. Many professors are actively connected with Christian churches and eager for the religious culture of the students.

Now there are hundreds of students in these universities who have been trained in Congregational homes and churches. For four years they go to live in this new world. It is the realm of academic freedom, of criticism, of enlarging views of life. It must be made a world in which religion finds a place, where the church is represented, and where the contacts with the institutions of the church are not lost.

The oldest religious factors in the universities are the Christian Associations. These are splendidly organized and have represented the evangelical, and sometimes all religious forces with great effectiveness. The students have had a part in their direction as they fit into the democracy of the university life.

These associations have developed Christian character, and have raised up leaders for many departments of religious and philanthropic work. We cannot say too much for the results of their work; and they carry on Bible study, religious meetings and lead in social service so well that to many nothing more seems necessary.

It has long been recognized, however, that these Christian Associations cannot in the nature of the case do all that the combined religious forces must do in the field of the university. The church is the permanent agent which represents religious life in concrete expression. The church dare not lose connection with its young people during these four critical years. If it is lost during university life its renewal in later life is simply impossible save in very rare instances. This fact has been forcing itself home upon the thought of the churches and slowly they have been arousing to the situation.

The Christian Associations are equipped for certain religious service; but they are not able to train for church work. The churches must do this if they are to keep hold upon the very strongest factors for their work, namely, university trained men and women.

The student body needs expert and specialized care. The student lives in a world of his own. Study the talk in a student

group or a fraternity house and see how specialized are the interests of the average student. Again the university student is far away from home. The fraternity house can make up this lack only in part. To a certain degree also it is true that the average university student is a very provincial person. It is athletics, college politics and the favorite studies which fill his world. Someone who knows this life is the one to guide him into a larger one. It is almost an impossible task to care for a church and do this. There ought to be an associate student pastor or university pastor if the university church is forced also to discharge the ordinary functions of a church.

The Congregationalists are trying out the plan at Wisconsin University of having a home as the meeting-place of various religious organizations. Here the university pastor and his wife live; their residence is made the center of all the work which can be done outside the church; the emphasis is kept constantly upon the church; the house at the campus is "the church at home," as it could not be in its more formal place of worship. Michigan University has worked out both the home and guild house plan with excellent success.

All the Protestant denominations are moving upon the problem. The Presbyterians are especially active. They have a Secretary for University Work on their Board of Education and are rapidly and wisely placing their university churches at the center.

The Roman Catholics, discovering the number of their young people entering state institutions, have put a beautiful building at Madison, Wisconsin, close beside the campus and have a priest in charge.

All this does not mean that the various Christian Associations are to be displaced. They still exist to do the common religious work within the university life. They meet the imperative need of the student body for such fellowship as they alone can offer. The presence of the church at the university will rather quicken the Christian Association.

Nor does this program mean a denominational invasion of the university. It means only that each church must care for its own children, must furnish the church contact for the students and must represent the institutional embodiment of religion in its historic form at the university.

It requires statesmanship to see this situation. The Congregationalists of every state ought adequately to equip a church at their State University and throw into it enthusiasm and loyalty that the children of our local churches may not lose the church contact or be lost to us during their student years.

THE RECOVERY OF VIRILITY BY THE CHURCH.

MARVIN D. BISBEE, DIRECTOR OF LIBRARY AND OF SEMINARY
EXTENSION.

The history of the Church of God has followed lines of periodic advance. Each period has had its rise, culmination and decline; each rise has followed the challenge of the church to the leading spirits of the time; each culmination marks a pause in constructive work; each decline a hardening of method into formality, often stupid and cruel, when the church puts off its armor, puts on skirts and retires into cloisters, while active spirits seek new fields.

Sooner or later, the human spirit, following the laws of its own action, finds wider horizons. Prophet, seer and explorer put their trumpets to their lips and summon the world to new dawns. The church comes out of the cloister, reinterprets its symbols to the new thought of the new age, resumes masculine dress and its surrendered leadership, and moves on to the next stage.

We see Abraham go out from Chaldea, Moses from Egypt, the old civilizations vanish in clay and sand, while from Judea goes forth the power that rules the world. From an upper room in Jerusalem, from cells in Erfurt and Assisi, from quiet homes in Scrooby and Leyden, comes the virile leadership that turns the world upside down, and sets the courses for new and higher work.

The point to be noted is, that in every time of decline the church loses its power of appeal to the vital forces of the period; at every revival, it recovers this power of appeal to virile leadership.

Probably it will not be questioned that for the last half century the church has failed to retain the leadership of the men who held

the strongest influence in the most advanced movements of the time. We turn now to the question, if there be not indications of the recovery of this lost power of appeal, if there be not already hopeful beginnings of the return of men to their allegiance in the church.

It may be uncalled for to trace the catalogue of reasons for the failure of the church to retain its masculine element, but, if confession be good for the soul, why should it not be frankly admitted that eager spirits have been repelled, or at least not attracted, by the presentation of inadequate and unworthy views of God; by persistent repetition and defense of unreasonable interpretations of scripture; by bigoted opposition to advanced knowledge in science; by exclusive and aristocratic attitudes toward the poor and the alien, and by lack of fraternity and sympathy. At the same time the eager human spirit was pressing forward as never before, uncovering the face of a beneficent God in nature—though sometimes denying the truthfulness of the portrait—tracing out the laws of the universe, and furnishing theology the materials to correct its errors. The men who would not continue to listen to discredited interpretations of Genesis have given a good account of their doings in their absence, and have rendered the church no little service in removing the barnacles from the Ark of the Covenant.

The ruling idea of the present age is an insistent and persistent demand for freedom to seek happiness, to live out life to the full. The world was made good, the race was made for joy but has been cheated out of Eden, and like Moore's Peri seeks readmission to Paradise. The wild cry of Nietzsche for the selfish demands of the superman, the refined and elusive theories of Maeterlinck, the coarse assertiveness of Shaw are but symptoms of an age-hunger, and that not of the end of an age but of its beginning. Nietzsche cries "will to power"; James calls for "will to believe"; Eucken demands the right of way for will to obey the imperative of spirit, and here philosophy joins hands with religion. In the light of history, the human spirit may be trusted to defend itself. The explorer who has fared through the material universe has always found himself face to face with God and his own spirit. The pleasure-seeker, after exhausting every form of human indulgence,

confesses to a failure to find happiness. The seeker for wealth when most successful finds only vulgarity. The most brilliant period of materialism is followed by the phenomenal growth of Christian Science, to be followed, some think, by a wave of Spiritualism.

What appeal has the church to "an age rent inwardly asunder, its heart at enmity with the work of its hands," as a great German writer felicitously describes it? May it not be that the disappointment at its own success, the "ardor of longing for more happiness, for a fuller development of our human nature, and for a new and loftier order of life" may have brought the age to a responsiveness to religious appeal?

I. At all events, the church can open its appeal with an adequate and worthy view of God. Instead of an extra-mundane Being, dwelling in awful exclusiveness, the church offers the vision of an infinite, heavenly Father, immanent in the good world he has made, ever walking with his children, in the cool or the heat of the day, and teaching them how not only to save their souls but how to save their world. Instead of a relentless judge, electing and reprobating men by arbitrary decree, the church has adopted as its charter the Parable of the Prodigal Son. Prayer becomes the simple and natural converse of a loving Father with his child, and the thought of his presence is not a cause of terror but of joy. The conception of the fatherhood of God as revealed in Christ has come upon the world with a sense of holy comfort and of sweet surprise. If the sweet and gentle spirit of Jesus contained all the fullness of the Godhead and revealed to us his graciousness and power, then whom so attractive as he? What more glorious than to become conscious of sonship with him, and be given a place in his kingdom.

II. The appeal of the church may now come to men with a reasonable and attractive view of the world. The most unfortunate accident in history was the currency of the belief that matter was evil and that human flesh was wicked. God made the world good. It is good now and always has been so. Whence then the claim, in the Christian religion, that if a man is to save his soul he must throw away his world as an evil thing. The only assurance that a man has saved his soul is that he has saved

his world. Where else shall he find his God's vineyard? Where else shall he deposit his talents? Here is the King's realm. His immanent presence provides the laws and forces which sustain and keep it moving. It is the greatest comedy of humanity that these great laws should have been traced out by science during the last century in an attitude of hostility to religion, while religion was opposing science in an attitude of self-defense. Apologetic has found its strongest ally in science, and a God-filled world has put an end to the controversy over miracles, and made immortality a normal experience. Every event in such a realm is a wonder and none is more really so than another. The thing created takes on the nobility of the Creator. Space pushes all barriers into the infinite abyss. Matter becomes indestructible and endlessly potential, forever developing forces and properties for the support of higher existence and all blended with beauty and music, and moving without jar or friction under its perfect laws toward its far off supreme event as the solar system swings on through the ether to its celestial goal in the starry abyss. Science has relieved the dust of its vulgarity and given it a noble pedigree. Begotten of the stars, refined by fire and frost, water and light, enriched by the breath of volcano, aftermath of earthquake, heart of lion, brain of seer, ashes of martyr. But religion gives a nobler one. God made it. He dwelleth within it, throbbing with the impulses of his will. It is our Father's home where we hear the beating of his mighty heart and feel his breath in our faces, "nearer to us than breathing, closer than hands and feet." Could religion have a more attractive appeal?

III. The church also has come to have a more consistent and worthy view of man. During much of its history it has had views of man that we do not now recall with satisfaction. Innocent children have been devoted to perdition, human flesh made a synonym of evil and the human spirit prone to wickedness, the non-elect turned over to the worst of the evil spirits. Life was brief and full of sorrow, death the common doom and the future shrouded in gloomy apprehension.

But the preacher of to-day recalls with full confidence the word of Jehovah: "Let us make man in our image—and let them have dominion—over all the earth. And God breathed

into his nostrils the breath of life and man became a living soul"; also the words of the Apostle John: "As many as received him to them gave he power to become sons of God." The first dispensation began with beings thus created fit only for happiness and placed in a garden of delights. When the second dispensation was set up by one gifted with all power in heaven and earth the first demand made upon his limitless power was not for gifts of holiness but just for wine—more happiness, more joy—and he gave it with no hesitation. Instead of being devoted to evil, the breath of the Almighty is in his nostrils. Instead of being frustrated by a hostile environment, "there is a spirit in man and the inspiration of the Almighty giveth him understanding." Life when normally developed, as always it may be, becomes fellowship with God in his world. He has put no quality or impulse into man that cannot be lived out to its utmost in complete and joyous exercise. It is true, matter and life have developed terrific powers of alliance with evil. The streams of life have become tainted and the struggle for recovery seems all but hopeless; yet the church has the antidote. Let the spiritual forces be given their original primacy and the loss of the ages may be restored, and the pathway along the fields of light resumed. Happiness is good, the hunger of the age needs direction, not repression. A little child holds up her hands and begs with streaming eyes, "make me happy, make me happy." The incident is simple, a moment is sufficient to meet the need; but when humanity lifts up its hands with the same cry the proposition is larger, but its conditions are perfectly similar. May it not be that the church has given disproportionate emphasis to its appeal for repentance, and not enough to its invitation to enter upon an inheritance of joy? Culture and riches are good if unselfishly sought and used. Beauty is good, else why has God made so much of it? Two rest-seekers in the Adirondacks came upon fields of fragrant lilies. "Why," said one, "should God have made them here where there is no one to see them?" "Likes to see them himself, perhaps," replied the other. The words were not irreverent, and perhaps were singularly interpretative of the nature of God. Love is good, it is the ruling attribute of the Deity. Even the passions are good when kindled in spiritual fires. Hate is good if aimed at evil. Jesus was as

good a hater as he was a lover. Let the preacher of to-day appeal to men in the whole scope of their spiritual capacity and surely they will respond.

IV. And the church can now appeal to thoughtful men from a reconstructed scripture, with interpretations for which it does not have to apologize. More than from any other cause probably has the church lost its hold upon thoughtful men through the evolution of knowledge, or apparent knowledge, which has seemed to invalidate interpretations of the Bible, upon which previously it had confidently depended. There is a pathos nothing short of the heroic in the spectacle of consistent men calmly facing the loss of confidence in the faiths and immortal hopes which had been the support and the solace of their lives. More akin to tragedy has been the spectacle of over-loyal men blindly clinging to views for which they no longer retain intelligent evidence. The calmness with which not a few leading minds have surrendered their faith in immortality has been astonishing. But with the process of historic investigation, and the failure of the higher critics to substantiate their extreme views, confidence has returned, and the dear old Book, more full of meaning than ever, has been welcomed back with joyful reverence. Faith no longer demands acceptance but, thanks to William James and the new psychology, permits acceptance. The religious inquirer no longer is told that he must believe but that he may believe. The demand of faith has been replaced by the privilege of faith. It is not to be supposed that all critical questions pertaining to the Bible have been fully disposed of, but it is asserted that the church may now appeal to thoughtful men with a message that requires no apology, and that is winsome and consistent. And while doubtless millions of pious souls will continue to pass serenely on their way to heaven, holding views which advanced students cannot accept, these same students find themselves recognized and welcome in the courts of Zion, at peace with themselves and with their brethren. The Bible, as another has said, has "now become the simple and natural vehicle for the supreme revelation of God to men," and welcomes all reverent seekers after truth. The results of the conflict remain. Spirits of the slain will keep up the contest like the souls of the Goths after the battle. False notes will continue to be struck,

false lights will lure the unwary, callow sensationalists will continue to advertise their hunger for applause by repeating exploded theories, but the church of God stands to-day with the Book in its hands, and proclaiming in no apologetic tone that it is the veritable word of divine truth; at the same time welcoming all reverent study and frankly accepting all honest criticism. Such a Bible will attract men, as it always has done.

V. Probably the leading cause for the loss, or the failure to gain men in general by the Protestant churches, has been a spirit of exclusion or lack of sympathy. It must be admitted that the Protestant churches are more at fault here than are the Catholic.

“Old heathendom’s vast temples
Hold men of every state;
The steps of far Benares
Commingle small and great;
The aisles of blessed Peter
Are open all the year;
Throughout wide Christian Europe
The Christian’s right is clear
To use God’s house in freedom—
Each man the other’s peer.”

But in America at least the sight has come to be but too familiar of churches deserted by men, kept alive if at all by pious women, with buildings empty and out of repair, looked upon with pity by the community, while the streets are lined with sodality halls, attractive and cheerful, with full treasuries, and long waiting lists for membership. This is the fatal consequence of ignoring the inherent human demand for social sympathy, of appealing to particular and favored classes, erecting cathedrals of exclusiveness for wealth and culture, where common people cannot bear their part and hence do not feel at home, and the neglect of the proffer of sympathetic ministries in times of need and of sorrow. It is inexplicable that the church of Christ should have sent its poor to the doors of the lodge for sympathy and refuge instead of welcoming them to its own altars.

The situation has been enormously complicated by the growth

of democracy and the evolution of modern economic conditions, the growth of industrialism and commercialism, the development of socialism. As a Catholic writer says, the church "instead of putting herself at the head of great movements of science, discovery and manufacture, has spent her time in fruitless discussion, chanting lovely anthems and weaving capes of brodered gold in cathedral stalls, while commerce and inventive industry were calling into existence huge black cities and millions of machine-made proletariats, who stand outside, brawling and drinking, tearing their bread from each other, working with despair in their hearts the while, as many hours of the day and night as they can toil and live, refusing to see any salvation in Christ as represented in the church of the period."

Beyond question, the greatest problem of the church is so to develop and express a sympathy that has in it the reality of Christ in complete possession of its own heart, the removal of the prejudice of the masses against it, and the winning of them to sincere co-operation.

There is danger of injustice at this point. The American church is a direct inheritance of the New England church. A community with an unexampled percentage of university men, aflame with the enthusiasm of the Puritan movement, building its institutions upon a virgin soil—found its social and intellectual needs satisfied in the church. It does not follow that such a church will meet the present conditions of Pittsburgh or of the Loop in Chicago. Let the facts be faced frankly. Let it be admitted that there are Sunday Clubs bearing the name of churches all too many, that ecclesiastical competition and politics are a scandal, still it fairly may be claimed that the church of to-day has improved its attitude toward this, its greatest problem, and is attacking it with sincerity and determination. It has pushed its flag to the front in all movements for the mitigation of human wrongs and for the improvement of human conditions. It stands squarely for the solidarity of the race. Its world view and its determined attitude in missions have created a condition that has called a halt to the cormorant nations and encouraged the depressed peoples to step forward into their rightful places in the upward march of civilization—a condition that makes the end of

militarism more than a poet's dream. Its lights burn all night in the city settlement. It meets the immigrant at the steamer-landing and builds him churches on the frontier. All too late, it has written the word "Brotherhood" on its banners, and is making strenuous endeavors to recover its lost ground in what it now sees to be its own field. Its ministers sit with the leaders of labor unions and speak from the same pulpits and platforms. It throws its ægis over disfranchised and despoiled childhood and strikes the manacles from the limbs of the white slave. The chivalry of Europe poured its blood and treasure into the East for centuries at the call of the church for a crusade to recover an empty tomb. Will not the manhood of the twentieth century respond to the call of the Bride of Christ to enter upon the forward movements of the Kingdom of God?

The experience of the church hitherto has been largely defensive, the removal of obstacles and the correction of evils. Such, in large measure, it will continue, more militant than triumphant. The conquest of the Roman Empire led to the mistake of using it as a model for the spiritual kingdom of the church. The Crusades gave a martial tone to its vocabulary, especially its hymnology, and set its movements to the pace of armies. "Like a mighty army moves the church of God" quickens our blood more readily than "I love thy kingdom, Lord"; but the latter is the truer note for the coming age. Upon the eyes of the watchers there begin to be promises of brighter dawns. Days of the planting of flowers instead of the plucking of weeds in the Garden of the Lord, days when the armies of Christ may drop their weapons and give their time to temple building in the Kingdom of God. We are reminded in these days of the propaganda of peace of what a different world it would be if the enormous establishments of militarism could be released and be applied to productive industry; but what imagination could picture the change if all the forces now employed in the restraint and removal of evil could be released and employed in constructive work in the culture of the world and in the higher life of man! What men would then be born, what poems written, what songs sung, what pictures painted, what structures of beauty reared, what new secrets and beneficent combinations won from nature, what high friendships and noble loves! All this rightfully belongs to the appeal of the church.

And what of the results already apparent? The men are coming. Leaders of science with Sir Oliver Lodge at their head—business men in solid columns in the "Men and Religion Forward Movement," the choicest spirits of the time turning to the mission field, the Young Men's Christian Association erecting its citadels in all the leading cities of the world, the Brotherhood, the Knights and the Scouts in camp and on the hike, training for future leadership and efficient administration in the church. All these and others are coming. They are not waiting for the appeal of the church, but are sending up to it their own challenge to assume their leadership with their rightful place inside the church organization. They are calling to the church as in the stirring words of Alfred Noyes:

"Trumpeter, sound for the splendor of God.
Sound the music whose name is law,
Whose service is perfect freedom still,
The order august that rules the stars.

· · · · ·
Trumpeter, rally us, rally us, rally us,
On to the City of God."

Our young brethren in training for the ministry of the Word have the high and noble privilege of offering to the men of this age a view of God infinite, paternal, winsome; a view of the world filled with the spirit of God in which he dwells immanent; a view of man as the son of God free to live out to the full every eager impulse to life under the direction of his implanted spirit; an open Bible that speaks with authority and welcomes study; a frank confession of past neglect and a sincere tender of sympathy and brotherhood.

There can be no doubt of the response from the manhood of the age nor of the place that the church will hold under virile leadership and virile membership.

The great days of the world have been the great days of the church. The great days of the church have been days of great men, Old Testament worthies—Jesus Christ King of men as well as Son of God—the Apostles, virile men—Fathers of the church, who converted Europe and built the institutions of Christianity—

unwashed, reformed, evangelists. It will need greater men still for the tremendous ages that are trembling to begin. The church of Christ will see to it that they are not wanting.

THE EXTENSION PROGRAM OF A VILLAGE CHURCH.

HARLOW S. MILLA, MINISTER, BENZONIA, MICHIGAN.

We are just beginning to realize that there is a Country Problem. It is not a new problem—it has existed for a long time; but it is pressing upon the attention of thoughtful people in these latter days as never before. The city with its perils and possibilities has seemed to furnish the great problem; but we are coming to see that the problem of the country is scarcely less important and difficult.

This will be seen when we consider its extent. More than half the people in the United States live in the country and in the small villages. Agriculture is by far the largest single interest that our country has and more people are engaged in farming than in any other single occupation. And the farmer is coming to his own. He will occupy a place of greater influence in the future than he has in the past, socially, financially, politically, religiously and in every other way. With the telephone, better roads, free delivery of mail, improved methods of farming and the wide dissemination of knowledge, there has come a revolution in rural conditions that brings the farmer to the front, and he is a factor that must henceforth be reckoned with. The country is the source from whence the city is recruited and it is vastly important that the sources of the city's life be strong and pure and healthy.

And it is a serious problem and growing more so. Fifty years ago most of the people living in the country went to church. Long processions of teams drove in from the country on the Sabbath and the village church and the long lines of horsesheds behind the church were full. Now the sheds are empty and falling to decay and many of the churches are in a similar condition. The rural districts around many of our small towns and villages are a moral and a spiritual waste. Sunday is a day of sports and visiting and

often the usual work goes on. Foreigners are displacing the native born and unless something is done to check the downward tendency, the outlook is not encouraging.

This country problem must be solved by the village church. It is a problem for the village pastor more than for anyone else. If ever the country is thoroughly evangelized—if ever the moral and spiritual condition of the rural regions is what it ought to be, it must be brought about very largely through the efforts of the village church under the leadership of the village pastor. It is their particular problem and for its solution they are especially responsible.

A considerable portion of the students in the theological seminary will find their work in the small towns and villages. The seminary ought to give them some training for this work. It ought to help them to get the vision. They should be made to realize that there is a country problem and they ought to see its importance and seriousness. The students should have this vision before they leave the seminary and not wait years before it dawns upon them and perhaps live half their lives before they see half their work. It is a sad fact that many ministers never get the vision. They busy themselves in their village work and never see the larger work that needs to be done and can be done in the surrounding country. The region all about the church becomes a moral desolation and after awhile the village follows suit, for the only village church that continues to be strong and vigorous through a long term of years, is the one that is buttressed about by a strong and vigorous country work.

It is a good omen that in an increasing degree the attention of the people is being called to this matter through the public prints and by public addresses and that a campaign is being organized for the reclamation and proper culture of the country districts. Should there not be special courses in our seminaries for the training of young men for this special work?

Perhaps a brief account of an experiment that is being worked out along these lines may not be amiss.

A church in a small village of about seven hundred people celebrated the fiftieth anniversary of its organization by striking out on new lines of work. It was composed of sturdy people, willing

to co-operate in any sane plan for the promotion of the Kingdom of God. The pastor, after many years of fairly successful work in the village and near-by country, conceived the idea of annexing to the parish all the surrounding territory for four or five miles in every direction from the church. He visited all the families outside the two villages in that territory and began to hold week-night meetings in the different schoolhouses round about and in private homes. There was at first no definite plan, except to serve the people in all possible ways. But the vision grew in extent and definiteness as the church and pastor were obedient to it and now, after a year and a half, the following results may be noted:

A parish eight or ten miles square, containing more than four hundred families and not far from two thousand souls. An assistant pastor has been secured and regular services are held on the Sabbath in nine different places—in one church, three chapels, three schoolhouses and in two private homes. There are six Sunday Schools maintained in the parish with an attendance of more than four hundred. There is a good response of the people in these various districts and the two pastors address not far from five hundred people on the average in their Sabbath congregations.

The assistant pastor, a young unmarried man, has organized athletic clubs among the young men and boys in the different districts where services are held and combined them in an Athletic League for the whole parish. They have occasional "meets" on the campus of the central village and they spend the day in sports and games and contests and in this way he is getting a strong hold on that portion of the community.

It is in the plan of the pastor to organize "Neighborhood Clubs" in the various districts that shall be social centers and training places for team work among the people for the promotion of their common interests. He proposes to arrange a system of lectures or talks by experts on subjects of practical interest, such as improved methods of farming and fruit culture, talks by a physician on sanitation and health, by a lawyer on legal matters, by an educator on school interests, accounts of travel, etc. With these talks and lectures he hopes to go to these various places about once a month on week nights and thus prove to the people that the church

is interested, not only in their spiritual welfare, but also in all things that come into their life. There will be a Central Neighborhood Club in the village and once or twice a year, in the Spring and in the Fall, it will act as host to all the surrounding clubs, a day being spent in social intercourse, with a basket dinner, and a program of speeches and music and usually a distinguished speaker from abroad as a special guest. Thus it is proposed to unify the work in this wide parish and thus to work together for the promotion of the Kingdom of God throughout all its borders.

This is in brief the scheme that the church and its pastor are attempting to work. It has not yet passed beyond the experimental stage, but it is working out with fair success and it would seem to be a practicable plan for village and country work in many places. At least we hope it may be some small contribution to the solution of the country problem.

The pastor each week edits a column in the local paper, putting into it items of interest about the work. This affords a medium of communication and keeps the whole matter before the attention of all the people into whose homes the paper comes.

THE NEBRASKA MINISTERIAL RETREAT.

EDWIN BOOTH, JR., MINISTER, NORFOLK, NEBRASKA.

The Nebraska Congregational Conference, recently in session, gave its hearty approval to, and took steps to perpetuate, the Nebraska Ministerial Retreat. It may be of value to the readers of the REGISTER to know something of this institution, particularly as it is so closely identified with the Extension Department of the Seminary.

The movement for such a gathering dates from the Devotional Hour of the 1910 Conference assembled at my Norfolk church. President Davis conducted that hour each day, giving a series of expositions. These were received with unusual pleasure and the ministers were frequently heard to express a wish that some way could be provided whereby, undisturbed by Conference business, such study together, under such leadership, might be secured.

The way was provided when President Davis made the offer to a group of men that if they could arrange for a Ministerial Retreat at some time during the Seminary vacation he would give them his services and would also undertake to secure Professor Ward of the Extension Department.

The offer was at once accepted and a committee appointed to bring the plan to realization. The difficulty of place was solved by an offer of President D. B. Perry of Doane College to open the dormitories, boarding hall, class rooms and library of that institution for the gathering. It was decided to spend nine days together, commencing the day following the College Commencement, and to ask the churches to let their pastors off for the one Sunday included.

What came of the undertaking I can perhaps best report under various headings, for the plan evolved considerably in the hands of the committee.

First in significance must stand the word *Fellowship*. There were forty-five in attendance. Several laymen defied the forbidding name of the assembly and shared the treat of the Retreat. A few of the men brought their wives along. More of both these classes would have been welcome.

We were all housed in Gaylord Hall and were therefore thrown together in most intimate relation. We came to know each other and not only of each other, and the knowledge worked a new appreciation of our "goodly company." I, for one, came away feeling that it is a great honor to be numbered with a working force composed of such royal good fellows. Some of the little glimpses that I caught into hearts during those days will be to me a lasting inspiration and assurance. If there had been nothing else this nine days of togetherness would have meant much to our Nebraska fellowship.

But there was much else. There was the *class-room work* of President Davis on the use and interpretation of the Bible and the lectures by Professor Ward on the life of Christ. These were both of a very high order. We who have been out of school for years were taken back and the old fires were rekindled. We awoke to find out how rusty we were in matters of scholarship and to resolve to "get busy" with ourselves. We received valuable

instruction and, much more, a new vision of the greatness and possibilities of the ministry. I cannot but believe that every minister present has been a better preacher and a better pastor since the Retreat.

Between the nine o'clock hour with President Davis and the eleven o'clock hour with Professor Ward there was a *Conference* session. Papers were presented on such practical themes as "The Minister's Routine Work and Office Equipment," "The Minister's Intellectual Life," "The Minister's Spiritual Life," "The Art of Preaching," "The Use and Abuse of Sunday," "The Bible in the Home," "The Bible in Education," "The Bible in the Minister's Work," "Special Work for Men and Boys," "Prayer and Prayer Services." These papers were of a very high order and the discussion of each was most free and profitable.

Not only at the conference hour but at all times the brethren were exchanging notes and discussing specific difficulties of the pastorate in a way impossible at our annual Conference meetings.

The afternoons were given over to *Recreation*. Many of the men were to have no other vacation. All had come in part for rest. The general order after lunch was: "Do as you please." No hard-working horse ever felt better over getting the harness off than did these men of the cloth. We were colts together. Dignity was forbidden on the campus. No one wore a coat. Some rested underneath the trees, some read, some swapped yarns, some walked. Many of us took more active exercise, we went swimming, we played tennis, we golfed, we canoed up the river and floated down.

One afternoon there was a baseball game, the "East Enders" against the "West Enders." It is safe to say that the athletic park of Doane College had never before witnessed such a game. President Perry acted as water boy. Professor Ward coached. It was a great game.

Not for a long time will the basket picnic up the river be forgotten, or President Davis' humorous recitations and solos on that occasion.

There was no set hour for *devotions*, but by common consent the company retired from the evening meal to the parlor and spent a time in the singing of hymns. Sometimes there was a circle of prayer.

One of the charms of the Retreat was the simplicity of program and absence of machinery. The committee did well in leaving it informal. Yet I think, perhaps, it may be better in the future to plan a little more definitely for devotional exercises and for times of private devotions.

Public meetings were held in the church downtown each evening, that the people of Crete might have some of the good things. At those hours we had a varied program, President Davis and Professor Ward taking turns in furnishing the repast. One night it was a "Stereopticon Lecture on St. Francis of Assisi," by President Davis, another night it was "Religious Education the Present Day Issue," by Professor Ward, and so on. The Chicago visitors also filled the pulpit on the Lord's Day.

Such then was the Nebraska Ministerial Retreat. I am sure that it was of great benefit to all who attended and indirectly to all our church interests in the state.

The very fact of retreating to a distance from our tasks to a place from which we could see our work as a whole and plan for the future as a general in an army plans from his vantage point on the hilltop, cannot fail to mean better work. The realizing of the problems of other workers has made us ashamed to complain or to excuse ourselves in mediocre attainment. The sense of fellowship is stronger now and we feel that we must measure up to the company that we are in.

The ruts of our thinking have been broken up by new conceptions, glimpses of new methods, a call to higher attainments.

Our hearts have been fired and inspired.

All in all, the Retreat was a great success and could well be copied in every state. Only be sure to get such broad, deep, practical, brotherly and spiritual leadership as we had in our guests from Chicago and such an assembly will be of very great value anywhere.

A CASE IN POINT.

*M. F. SCULLY, MINISTER, VIOLA, WISCONSIN.

At the age when boys generally enter high school, I had to begin to earn my living. At seventeen, my mother died. With that, the only restraint I had was lifted off me and for a number of years I lived a worldly life. But mother's sweet Christian life always kept pointing to God. At last a struggle commenced within me lasting three years and ending in my conversion at a Salvation Army meeting. After I surrendered to God, I felt a great peace come into my life. I also had a blessed experience of joy and I wanted to tell everybody that I had found the Christ. After two years as officer in the Army, five months of which were spent in their Training Home in Chicago, and after I had been commissioned as a lieutenant, I took up the ministry. If you ask why I left the Army for the ministry, I give two reasons: I saw no future for myself in it, and again the study of the Bible caused in me an intellectual awakening. I craved to know the Bible well and also all about it. Afterwards I became anxious to know what the schools taught about it, its doctrines and its history.

After I came into the ministry I began to gather together a library. At first it was very small, but I read and studied each book as thoroughly as I could.

Before being ordained I found that a course of studies and readings had been prescribed for candidates for ordination in the state in which I was working. So I went ahead and got every one of the books I could buy and began to study them. I think the whole lot must have cost me over fifty dollars. About the same time I took my correspondence work with the Moody Bible Institute. The work embraced a course in Bible Chapter Summary, which I completed.

*At the close of a session of a State Association not long ago a young minister hooked into the arm of an older man and walked with him through the quiet streets. Gradually, in manly confidence, the story of the minister's life came out. Along with it went revelation of purpose, disclosure of ideals for self-culture, and a register of new resolutions. The older man found himself encouraged and strengthened from the interview. Elementary heroisms were uncovered, and the faith that makes us conquerors. Part of the story is given above. To feel it fully, one must hear it under the gentle light of the stars.

O. S. D.

When I applied for ordination I was examined in open conference and accepted without a single dissenting voice. A little time afterwards the Chicago Theological Seminary inaugurated its correspondence course, which I took up very eagerly. Although I was anxious to go to some school, I could not see my way clear to do so on account of having a wife and family to support. Therefore I had to do the next best thing; if I could not go to school, I could bring the school to me.

I have worked now for the past two years with the Seminary and have taken up twenty units of study, twelve of which I have completed (except an examination in two), and the remaining eight are partly completed.

Concerning the correspondence work offered by the Seminary I have nothing but praises for it. It does, indeed, as President Davis says in his advertisement, minister to the intellectual life of the minister. The systematic reading and study of text-books and reference books and the careful and painstaking oversight and correction by the teachers, furnish the student with an excellent means of training and knowledge and culture.

My work in church history, systematic theology, New Testament, and especially practical theology, has been very helpful to me. Of the latter course I would like to speak a little more fully. No work I have ever done has had more practical value for me in sermon construction and delivery than this. By this I mean the construction of sentences and paragraphs. Perhaps this may sound odd to some, but it will be understood when I tell you that I wrote a sentence once in one of my papers that must have had over one hundred words in it and it was quite complex. That was the first time I got well waked up in respect to sentence making. Ever since I have tried to have my sentences brief and clear, whether written or spoken. The text-books which I took in the study of practical theology were very helpful to me. I took Gladden's, *Christian Pastor*, and Hoyt's, *The Work of Preaching*. I would advise every beginner in the ministry to study these two books, especially Gladden's *Christian Pastor*. That is a book full of mature Christian thought and wise suggestions for the pastor.

The work done thus far has been very satisfactory. The only

fault I have found with it is that it has dissatisfied me more than ever and given me a great desire to do more.

Now concerning my ideals for the ministry. In the first place, I believe that ministers must be called by God; I believe that God chooses those whom he thinks are fit to preach his gospel. I think every preacher should know definitely whether he is called by God to preach or not. I believe every preacher should have as definite a knowledge of his call to feed God's lambs and sheep as St. Peter had and this knowledge should enter into the foundation of his Christian experience and be the rock against which the storms and floods cannot prevail.

My next ideal for the Christian ministry is that of an educated ministry. The minister should be equal to the best educated man in his community. He should know his Bible and all about it and he should be well acquainted with what the schools are teaching about it.

My next ideal for the Christian ministry is that it should be a soul-saving ministry. A minister is not only to develop and mature the life of his people, he is also to do the work of an evangelist. I have put this ideal last in order here, but really I think that soul-saving should be a preacher's first business. At this work he should "be instant in season and out of season." The words of an old minister come to me at this time and they are words which made a lasting impression upon me. I was going to take up my first charge in the Congregational church and he said to me, "Go and preach to those people down there, always remembering that you are preaching to dying men and women." The truth of that I have since verified by experience, for some of those to whom I preached in that church have since passed away. We must preach to save men and women and bring them into touch with our Lord and Master Jesus Christ.

As a last word I will say that now I am gathering together credits to enable me to enter the Seminary in the near future if it is God's will. During the last two months I have passed examinations in eleven high school studies. I have some University credits and will have a number more of them inside of the next twelve months. My greatest desire is that I shall be educated enough so as to be a faithful and true expounder and teacher of the Word of God.

SUGGESTIONS FOR STANDARDIZED CORRESPONDENCE WORK.

For several years a conviction has been deepening that some standard of preparation for ordination must be provided for candidates who cannot take the regular course of Seminary training. The number of such candidates is large and the variety of their preparation is larger. The different state conferences have endeavored to meet this condition through committees and required courses of study. The results have been excellent, but practical experience has shown the need of a uniform course of study and a central and permanent office of administration. Committees that change each year cannot maintain a definite policy. Candidates who have entered the ministry in one state pass to another and must be recognized. Hence there has developed a movement to meet these needs.

The Illinois Conference at its last session instructed its committee to correspond with the committees of other conferences in the middle west for the furtherance of the movement. Several other conferences took action looking to the same end.

As the natural agent for the administration of the plan, attention has been turned to the Seminary, which has expressed its readiness to perform the service. The correspondence courses conducted by the institution have been welcomed and the results are encouraging. The faculty, in consultation with the chairman of the Committee on Polity, offers the courses of study and readings printed in this number as a tentative basis of conference and a contribution to the end in view. Correspondence and criticism will be welcome.

The Curriculum provides for 16 Study Courses of 15 lessons each, and 8 Reading Courses. These are arranged in such a way that the Study Courses may be completed in the months of September to May, inclusive, of three years. The Reading Courses are designed for the Summer months intervening between the first and second study years and the second and third study years.

The Method of Procedure is as follows: For each Study Course text-books are assigned. For each of the 15 lessons in such a course, the text is designated, questions are issued, answers

are received and corrected by the professor. For each Reading Course one book is assigned and one set of Topics issued in advance. An essay on the book or such other report as the professor designates is expected. These written reports provide opportunity for running criticisms of literary and logical forms.

The Amount of Study required would approximate 1,000 hours for the Study Courses—or 10 to 12 hours a week; the Reading Courses, 200 hours; the total about equal to the study hours of one Seminary year.

The Expense to the Student is about \$35.00 in fees toward the incidental expense to the Seminary, and about \$40.00 for books—an average of \$25.00 a year.

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PROPOSED SCHEDULE.

STUDY COURSES.

First Year—First Period.

	Lessons
SYSTEMATIC THEOLOGY, using: Clarke, An Outline of Christian Theology	15
PRACTICAL THEOLOGY, using: Hoyt, The Work of Preaching	15

Second Period.

SYSTEMATIC THEOLOGY (continued)	15
PRACTICAL THEOLOGY, using: Pattison, Public Worship ..	15

Bi-weekly through Year.

OLD TESTAMENT PROPHETS, using: Cornill, The Prophets in Israel; and Smith, The Book of the Twelve Prophets	15
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75

Second Year—First Period.

NEW TESTAMENT INTRODUCTION, using: Peake, Critical Introduction to the New Testament	15
CHURCH HISTORY, to the Puritan Movement, using: Sohm, Outlines of Church History	15

Second Period.

OLD TESTAMENT INTRODUCTION, using: Driver, Introduction to the Literature of the Old Testament	15
LIFE OF JESUS, using: Sanday, Outlines of the Life of Christ	15

Bi-weekly through Year.

CHURCH GOVERNMENT, using: Barton, Congregational Manual; and Heermance, Democracy in the Church ..	15
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Third Year—First Period.

NEW TESTAMENT THEOLOGY, using: Stevens, The Theology of the New Testament.....	15
HISTORY OF DOCTRINE, using: Fisher, History of Christian Doctrine	15
RELIGIOUS EDUCATION, using: Coe, Education in Religion and Morals	15

Second Period.

CONGREGATIONAL HISTORY, using: Walker, History of the Congregational Churches in the United States.....	15
ETHICS, using: Paulsen, A System of Ethics (translated by Thilly).	15
SOCIAL ECONOMICS	15

90

240

READING COURSES.

- Jesus and the Gospels—Denny.
 History of the People of Israel—Cornill.
 From the Exile to the Advent—Fairweather.
 The History of Missions.
 Movements in Religious Thought in Britain During the Nineteenth Century—Tulloch.
 Horace Bushnell, Preacher and Theologian—Munger.
 The Country Town—Anderson.
 The History and Use of Hymns and Hymn Tunes—Breed.